

HONEST
Hodge & Ralph

Holding a fober

DISCOURSE,

In Answer to

A late Scandalous and Pernicious Pamphlet,

CALLED, A

DIALOGUE

Between the

POPE and a PHANATICK

Concerning Affairs in *ENGLAND*.

written by a Person of Quality.

L O N D O N,

Printed for *Richard Janeway* in *Queens-Head-Alley* near
Pater-noster-Row. 1680.

Hodge & Ralph

DISCOUNT

A line of goods and services

DEPARTMENT

POPULAR and a PLEASANT

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THe Dialogue between the Pope and a Phanatick, &c. is a Pamphlet of such a pernicious design, that I am sure all honest men will have the last aversion for it; and certainly the Author of it, whoever he be, must be a Man of the most hardened effrontery in the world. It is a perfect resolution to attempt the change of the present Government, by putting the whole Nation into a Flame, and, to be sure, nothing less than a Romish Constitution will serve his turn, that durst to write so impudent a Book, and so scandalously reflecting upon the King, the Parliament, the Church, and the People of England. This is to lay open to you the grossness of it, and to shew you the subtle artifices he makes use of, whereby to insinuate himself into the minds of the Easie and Credulous, and to gain over Profelytes to him: But, though all his aims are to raise heats and divisions among us, yet, I hope we shall be so wise, as to Counterplot his Stratagems, and defeat him in his Politicks; and the more He, and such Turbulent Spirits, that are like himself, shall endeavour to irritate and provoke us by all the ways they can invent, to Clashing and mutinies within our selves, so by degrees to bring us up to a Civil-VVar again, as in forty one; I say, the more these things shall be endeavour'd by men of such ill and destructive Principles to the good of the State, the more we shall make it our chief business and Study to live in peace, and in Brotherly Love and kindness one towards another: This is the readiest way to dash all their designs in pieces and to keep our selves se-

cure from the effect of their wicked and industrious malice against us, let us then take up unanimously the saying of the Poet;

Nulla salus Bello, Pacem te poscimus omnes :

and be quiet, in spite of all their vigorous attempts to make us otherwise, holding fast our Faith in the Established Religion, and maintaining a steady, Loyal, and constant obedience to the King, whom God Almighty long preserve to rule over us.

I am to inform you that there have been two Impressions of this Dialogue, one of three sheets and a half, the other of two sheets and a half; and that none may be deceived, and think I have injured him by misquoting, I must tell you, I only saw the latter of them and I have follow'd those figures in directing you to him: And here, (according to Mr. Hobbes's train of thoughts,) I cannot but take notice how fast, and how many of such a base Pamphlet as this shall be bought up, when perhaps several others that are writ with truth and honesty, and a generous design to do the Nation publick service, shall scarce ever be inquired after. Methinks, it is but an ill omen, and that the Generality of mens minds want a good Establishment. But if we were but once well settled, and firmly resolved, junctis viribus to oppose our Common Enemy, we should quickly see the plotting Jesuit would fly away from us, like a wild Colt in a pasture at the sight of a Bridle or a Halter.

An



*An Answer to the Dialogue between the Pope and
a Phanatick, &c.*

Hodg. **R** *Alph.* How is't? How goe all squares in *The Greeting.*
this world?

Ralph. 'Troth, not well, I think the
Devil's in the shuffling of the *Cards*.

Hodg. What, because you can get ne're a *Court* one to
turn up trump yet?

Ralph. Thou say'st right, I can see ne're a *good Face*
in the whole *pack* for me.

Hodg. O ho, *Ralph*! thou must wait thy time, I war-
rant thee promotion before thou dy'st, if thou wilt ob-
serve my method.

Ralph. Why, Ay, That's it I would be at indeed;
but I want your pregnant parts, and that *reaching, driv-
ing head-piece* of yours. Thou hast got a *trouling fan-
cy*. Ah *Hodge*! what a *Prince* should I be, had I thy
Abilities——thy pate is just like an old Womans *Lea-
ther Chaps*, that have lost their *grinders*, and is trou-
bled with the *Palsie*, so far, that it never lies still, but is
perpetually working; and there's always some good com-
ing on't too.

Hodg. Why, ye Rogue you, how dost think that is?—*What an ex-
reading, reading, man, has gain'd it*——since this *cellent thing*
damnable Popish Plot has been discovered, there have *reading is*.
come out so many notable *good and bad Books* on all sides,
that I vow to thee I am become sublime like a *Philosopher*;
can hold out *pro and con* with the best of them, and if I

pleas'd, could make this pass for a meer *sham* plot on the *Papists* part, and effectually turn it over, and cast it upon the *Presbyterians*—— Ah, *Ralph*, The world should see with half an eye, *faith*, they were all in't for Cakes and Ale, had I but once a mind to it.

Ralph. Why, hark you, hark you, *Hodge*, is not the *Papish Plot* over yet? I thought only the *Presbyterian* was now on foot; we have had no talk of the other in our parts this I know not how long.——All our *Fears* and

They'd fain
possess our
heads with
the years of
41, &c. to
make us for-
get these of
79.80, &c.

Jealousies of late have been left we were running post to the years of *Forty one*, and those times; and I'm sure that has seem'd to be the design of most of our *Pamphlets* for these two Months at least.

Hodg. Nay, then I perceive thou understand'st nothing——why so things should be carryed, you *Fool* you, if ever people mean to have their *Designs* take effect. VVhat! would you have them plot and tell too?

Ralph. No; but as I would not have them such *Fools*, if they were plotting as to tell, so neither ought they on the other hand, to be such Villains, such *Devils Incarnate* as to hatch and hatch on; and in the mean time by such confounded lying *Anticipations* to make us believe they are innocent; and that those who really are so, are most notoriously guilty.

Hodg. VVhoop! that's nothing with the *Papists*,——that man deserves a thousand *Gibbets*, and the *Eternal Torments* of a *Spanish Inquisition*, that won't lye and swear, Ay, and damn himself too, if he should be put to't, for the promotion of any good *Roman Catholick Cause*.

Thousands
will rather
consent to
damn them-
selves, than
betray their
Cause.

Ralph. O Lord bless us all! you scare me——why, will any man knowingly be willing to damn his Soul for the trifle of any earthly Cause in this world?

Hodg. Ay, Ay, there be thousands that will, rather than have their Cause betray'd——what a goodly piece
of

of business is't for a man designedly, upon a publick account, and for the sake of Religion, to run his Soul into Hell-fire, when he's sure to be catalogued for a Martyr and Saint here immediately, and after a little frying with the Devil and so, not worth the speaking of, shall, with the least whistle imaginable of his holy and merciful Father the P O P E, be releast out of those Torments, and sent to rights up to Heaven, and made a seven-fold more glorious Star in Paradise? O Ralph, this is the way to gain well in both worlds.

Ralph. Much good may do 'em with their penny-worths, I will never envy them their imaginary Felicity — my good Genius make me plain, honest, and simple, I say, and let them be crafty, intriguing, and be damn'd, if they will.

Hodg. Thou say'st well, and like a Christian, Ralph, and though it be an unfashionable thing now a-days, this down-right-honesty; yet I had rather undecently go to Court without my Perruwig, than I would appear there brave and gallant, and be forced to play the doublets of a Jonathan and a Judas.

Ralph. I think so, o' my Conscience — but pry-thee now, why dost use that Unmanly Expression; can no body be a Friend there, unless they are Treacherous too, and supplanting?

Hodg. Troth, hardly, that design greatness, and as the word is, to make any considerable figure in White-Hall.

Ralph. Oh strange!

Hodg. They live by tripping up one anothers heels. — He, that has the largest and most mysterious Politick fetches in him, that can Countermine smoothly, and manage his own private designs with the flyest and most insinuating Artifice and Address, is most likely to be THE man at Court.

Ralph. Then Courtiers are just like meer Peggs?

Hodg.

For it is no-
thing, the
Pope can re-
lease them
when he
pleases.

Down-right
honesty very
unfashionable
now a-days.

How Courti-
ers are like
meer Peggs.

Hodg. For all the World: The *One* is driven out by the *Greater Force* of the *other*; and he's fast in for a while, till a *stronger* comes and bolts at him, and thrusts him out of his place.

Ralph. Good lack!—but well, as we were talking before;—must not we believe the *Books* that are every day coming out, and proving it to us as plain as the Nose on our Faces, that the *Presbyterians* at the least have *two Hands and a Foot* in *This* (that they call the) *horrid Popish Plot*?

Somewhat ticklish to speak any thing well of Phanaticks.

Hodg. I know not, for it's a *ticklish thing* to speak the *least word* that may seem inclining to *favour them*. They say, they have *suck'd* all their *poison* from the *Jesuits*, and are now grown up to be such *Masters* in improvement, that they *out-shoot* their *Fathers* in their own principles *two Barrs and a half*.

Ralph. Indeed so they are look'd upon, to be most *pestilent Enemies* both to *Church and State*.—But how far they are concern'd in this Plot, methinks, I can't yet discover; and, I tell you but so, if they are in't, they are the *Devil and all* at managing their *designs*.—That they should n't be yet once *trapped* all this time!

Hodg. Come, I know not; it may be I may be counted one of their *Flock* in having so charitable an Opinion of them as to this matter; but I can't help it, and I must say, that nothing has been proved upon 'em yet sufficient to make me believe any such thing against them: and to tell you truly my thoughts of them at this present, I do believe, they never, generally speaking, (for you know there are some *bad people* of all *perswasions*, and let *them* that are so, whoever they be, *suffer* in *Gods name*, as they shall be *detected*;) I say, they never carried themselves more *peaceably*, and with *greater guard and circumspection* over all their words than now, since the *Noise* of this most *Hel-*

Not sufficient yet prov'd to make Persons believe they are in this Plot. If they be, may they all suffer that deserve it.

lish

Ish Plot: But if any of them can be justly accused for covert evil Actions, in the least tending to the disturbance of the peace and quiet of the State, fiat Justitia, currat lex; I wish with all my heart, so impartial am I, not one of the really guilty may escape their deserved punishment.

Ralph. Why then mark me: Thou art either very obstinate, and hardened in thy Unbelief, or else hast never met with those Pamphlets that I have read within these few days.

Hodg. I think I am as easy of belief as thou art, of things that may rationally be believed: And to make it out to thee that I am so; You shall see, if any body can but half so clearly prove upon the Presbyterians, the third part of what has been fairly and undenably proved upon the Papists, witness their own confessions after tryal, of a most Treasonable and bloudy design against the Kings most Sacred Person, and to alter the Religion established by Law, and to Subvert the Government: I say, if any of all this can be proved upon them, you shall see I will as readily believe them, as villainous Traitors as the blackest yet that e're have suffer'd: But do y' think I'll pin my Faith upon the Sleeve of every scandalous, idle Pamphlet, that is writ by some of their kept hirelings for that purpose, only to amuse the world, and, if it be possible, to set us altogether by the Ears?

Ralph. Is that their design? to divide us among ourselves?

Hodg. Yes, yes, that so we might do their drudgery for them; cut our own throats out of a complying respect to 'em, because we won't put them to the trouble on't— This must needs be the very drift and end of that most pernicious Pamphlet that came out lately, intituled, a Dialogue between the Pope and a Phanatick, concerning the Affairs in England.

The main drift of the Dialogue between the Pope and a Phanatick, concerning the Affairs in England.

Ralph.

Ralph. The very same *Book* I was going to speak of to you ; I read it *Saturday* night last, and it made almost my hair stand an end to see the abominable things the *Phanaticks* were there guilty of.

'Tis an aspersing of the whole Church of England.

Hodg. The *Phanaticks* ! Why it is a perfect aspersing of all the *Church of England*, man : And though it seems to complement her, yet in truth it is only the more foully to bespatter her with greater fineness and subtilty : In my Judgment 'tis one of the most abominable pieces I ever yet read.

At the bottom of the Title-page.

Ralph. How can all this be, since it is writ (as he says) by a hearty Lover of his Prince and Country ?

Mr. Blounts Anima mundi. pag. 6.

Hodg. Ay, ay, the Title-page of a Book may now a dayes say any thing, that's only to make it pass more plausibly, what *Origen* sayes to *Celsus* speaking of the *Egyptian's* sacred places of Worship, may be very well applied here. When you approach their sacred places, saith he, ye shall meet with stately groves, Chappels and Temples with magnificent Gates ; also with variety of mysterious Ceremonies : But when once you are entred and got within their Temples, ye shall behold nothing but a Cat, or an Ape, a Crocodile, Goat, or Dogg, whereto they pay the most solemn Veneration. So look upon the first leaf of the most dangerous Pamphlet that e're yet shew'd its face to the world, and you shall find nothing but the smoothest and most delicate flourish imaginable ; but dip further into him, and there you shall see ugly Monsters of Malicious fancy spitting out their loathsome Venome to poison and infect the credulous : These persons very well deserve the same reproof that a late ingenious and noble writer gave a rigid *Predestinarian*, affirming that God delighted (as our Author must needs) in the death of Mankind ; Speak worse of the Devil if you can, says he. I am confident none can speak worse, if not of the King, I'm sure of Parliament, Church, and People, than this rancorous Dialoguer.

Ralph.

Id. ibid.

Ralph. Prithee good *Hodge*, let us take him *in pieces* a little, and see what he'll make then.

Hodge. With all my heart ; but we have had of late so many *Drols* come out of this kind, that I protest I'm quite weary of that *Vein*, and therefore I'll betake my self to plain *English* seriousness, now so much out of *mode*, and turn'd to *Redicule*.

Ralph. And I'll as *gravely* listen, as if I were to pass the *definitive sentence* upon your *Discourse*.

Hodge. And first of all, to speak of the *general design* of this *Book* ; though to outward appearance it seems only to rail against the *Presbyterians* and *Sectaries*, yet in truth it is a scandalous *Libel*, levell'd at the whole *Circle* of the *Orthodox Clergy* ; and, no doubt is writ by a hearty lover of the *Tripple Crown*.

The general design of the aforementioned Dialogue.

Ralph. Of his *Prince and Country*, you mean.

Hodge. No, No, that's a *Sham*, I tell ye ; you forget, why your great flicklers for *Rome*, can put on all *shapes*, act all *parts*, and are fit for all *employments*, and think nothing comes amiss to them, so they can by any wayes promote their own *Cause*. About two years ago, That *Whitebread* who was lately executed for being so deep in the *Plot*, was a mighty *holder forth* among the *Quakers*, as I have been told.

Papists can act all parts for the better carrying on any wicked designs.

Whitebread formerly a Preacher among the *Quakers*.

Ralph. What ! will they become all things to all men ?

Hodge. Ay, if they see they can gain any thing by the bargain — But as I was saying ; the main design now is to put an end to all further discourse of this most *accursed Plot* of the *Papists*, and to *Father* a new one on the *Presbyterians*. They see that all *sober moderate men* of what *titles* or *denominations* soever, are fully

They'd fain stifle all talk of a Popish, to father a new Plot on the *Presbyterians*.

They dare not too much openly asperse the Church of England, for fear of the Kings utmost anger against them.

But they get into Coffee-houses, and there rail at 'em to purpose.

Sad times.

bent against setting up of *Popery*, and would all *unanimously* join in one body, to *oppose* and *down* with it ; as *they themselves* are *vigorous* one way, so *these* push *Devilish* hard the other, as their *common interest* does strictly oblige them ; and therefore the Only course that's left 'em now is to try to *break* 'em : Now as it would be too *bare faced* publicly in *print* to defame and cry out against the *Church of England* as it is established by *Law*, and would not only too notoriously reveal them, but too highly (and justly) incense the *King*, be a means utterly to extinguish his Mercy towards them, and to awaken all his *Laws*, if not to sharpen them with new ones more severe, against them, they *avoid* that *Rock*, and content themselves with *secret whispers* at *Coffee-Houses*, *meetings*, and other *Clubs*, where they will be sure to *riggle* themselves in and make One ; there they'll tell them ; “ Well “ we see plainly enough which way all things are going now ; notwithstanding all our endeavours, *Popery* will get the better on us ; Alas ! our *Bishops*, “ what are they ; but meer *Romanists* at *Core*, and the “ *leading Clergy* ? (and you know they carry all before 'um now,) absolutely *Church Papists* : What “ makes them, d' ye think, stickle so else to get into “ *Commissions* and *Justice-ships*, but only that they “ might the more securely *hamstring* us ? We may “ e'en very well *shut* up our *Shops*, and *betake* our “ selves to our *arms*, for *trading* is gone, and every “ thing else is *sinking* as fast as 't can ; we are *inevitably* ruin'd and undone, unless *Mercifull Providence* steps in, and almost works a *Miracle* “ for us.

Ral.

Ral. But hark you, can't a body easily find out such a *Black Dog Underminer*.

Hodg. No, no, he layes the dawb of his *Hypocrisie* so thick, it is impossible to see through it: he'd go near to *trick* the Devil at his own art of *baldermoing*.

Ral. Well, and I suppose this is to enrage the Sectaries against the *Church men*.

Hodg. Thou tak'st me right. Then they venture to print any thing in the World against the *Phanaticks*, and rail like the *Devil in Hell* at them; they care not what *damn'd Lyes* they *invent*, and *bespatter* them with, to make them *Odious*: they tell you they are a *hundred times* worse than *Papists*, and especially more *dangerous Enemies* at this day; for a *Roman Catholick*, if he dares but to peep his head out, he's presently *nab'd* by some *Zealously Officious Justice* or other, and sent to *Scurvy durance*; whereas *these* appear like *Swarming Locusts*, almost covering the face of the whole Earth, and enjoy all the *peace* and *quietness* that any *honest heart* can wish for; but yet they cannot *cease* from *Plotting*; No, this proud Beast [*Hierarchy*] must be brought low: No mess of *par-boyl'd Popery*, as a very ingenious Gentleman makes them call the *Common Prayer Book*, must be indured in *God's Sanctuary*, the *Calves of Bethel* and the *High places* must be taken away, and the *work of the Lord* must go on *prosperously in their hands*.

They print any Lies in the world against the *Phanaticks*, to blacken them as much as they can.

And always endeavouring to bring them into the Plot.

Ral. And all this is to stir up *Commotion* and *Rebellion*, is it not, *Hodge*?

Hodg. Yes, Yes, to foment *Fears* and *Jealousies* in the people, to stir them up to *mutinies* and *clash-*

ings one party against another, and to embroil the whole Nation. But I hope God Almighty will so order it that none of these designed libellous forgeries shall be able to disturb our Unity. And I think, since the King hath commanded us, by his Act of Oblivion, to forget the actions of the late former times, it would be put a piece of dutifull good manners in us to leave off contracting our hearts with envy and Malice to each other, by any sharp memory of what hath been unneighbourly or unkindly done heretofore. For otherwise it is but to rebel against the person of the King, against the Excellent example and vertue of the King, and against the very Act it self.

The King commanded us by the Act of Oblivion to forget things done formerly.

And therefore not to do so, is to rebel both against his Person and Example.

Ral. That was a very good Act, to put an end to all Differences and heats among persons, and to settle peace and love and concord.

The King calls it a Happy Act.

Hodg. Ay, Ralph, so the King thought, no question, when he said, that happy Act was the principal corner stone which supported this excellent building, that created kindnes in us to each other; and Confidence is our Joint and Common security. Therefore, sayes he further, You may be sure, I will not only observe it Religiously, and inviolably my self, but also exact the observation of it from others: and if any person should ever have the boldness to attempt to perswade me to the contrary, he will find such an Acceptation from me, as he would have, who should perswade me to burn Magna Charta, Cancell all the old Laws, and to erect a new Government after my own Invention and appetite.

Confidence our joint and common Security.

How inviolably the King will observe it, and how angry he would be with any that shall dare to perswade him to the contrary.

Ralph. But why does he make the Pope and the Phanatick such Cater-Cozins? I thought verily they had been the most bitter Enemies one to another that were in the World.

Hodg.

Hodg. O' my conscience so they are, the *Pope* hates the *Phanatick*, as much, as we say the *Devil* hates *Holy water*; he would damn him and all his *Heretical Fry*, Souls and Bodies of them, if it lay in his Power. They are the most *termagant Creatures*, the veryest *Bull-Dogs* that ever yet he grappled with. O, his fingers *itch* to be at their *bloods*! and because he would have the World hate them as implacably as *himself* does, he has taken this Course of joyning 'em with *himself*, and has given them ten times the *worse face* of the *two*: all this is nothing but *Masquerading*, if he could, to gain over the *Church of England* men to him, and to make them join in the *Concert*, of *damning* the *Presbyterians* to the *lowest pit of Hell*. For if he cannot *distract* and *break* us, he will never *overthrow* and *destroy* us.

The Pope and
Phanatick bitter
enemies to
each other.

Ral. What then, you think the *sober, moderate party* of the *Church of England*, and the *peacable quiet party* of the *Phanatics*, are in pretty good *Intelligence* together?

All moderate
men are pretty
well agreed
together.

Hodg. If they be not, I'm sure they had need to be; for it is not the *Papists* aim, whatever their outward pretensions may be, only to purifie the *Church* from *Enthusiastick Phanaticism*, but it is to *cut off* the *Protestant Religion Root and Branch*, so as it is now *establisshed by Law*.

The Papists
aim at the Pro-
testant Religi-
on root and
branch.

Ralph. Why all this while they would fain per-
swade me, that it was only the *Presbyterian Protestantism* that they aim'd to *root out*.

Hodg. You were a *blind fool* in the mean time then, I say their design is at *Archbishop* and *Bishop*, as well as at *Jack Presbiter*; *English Lawn sleeves* and *Circingle*
men

men shall meet with no more favour, when once *they* are uppermost, than turn'd up *Eye-lids*, and your *endeavouring Saints* after a more *thorow reformation*.

Ral. Why then, what will you make of this *Dialoguing Pamphlet*?

Hodg. Why what I should do, that it is a perfect *Mock Cant* and *Juggle*, a meer *trap-stick* to bang the *Phanaticks* about. You see, the very first leaf of him presents you with his main design, to trouble the *Waters* of our peace and quiet, that so he might fish in them the more *securely* and pass *undiscovered*.

If the Pope owns he's in this plot, to be sure he'll do what he can to make the world believe the *Phanatick* is much more so.

Ralph. Ay, but he owns himself to have a *small hand* in the Plot.

Hodg. Very good; but it is with this *proviso*, that if he be found up but to the *Ankles* in it, he'll make the *Phanaticks* wading as deep as to the *Loyns*. I can proceed no further, says he, *than the first scene of a Plot*, but I see Fate will reserve the last *Act* to be your part; and then he mentions his *Miscarage* in 88. the *Powder Plot*, and that he should have had no better success in the late *Revolutions*, if He had not been greatly assisted by his *Holiness* the *Presbyterians* in carrying on the *War*.

The thoughts of a *High Court of Justice* revived.

Ralph. Yes, yes, I remember it; and he extolls mightily his *high Court of Justice* above that damned cowardly way the *Italians* take, of *Killing Kings* by *Poison* and *Pistolling*.

Hodg. Ah, Ralph, That's only to fling up more dirt on that party, they're sure somewhat will stick by

by it : but yet, methinks, there's one thing *worth remarking* in't, and that is, That in all these *Treasons* the Pope is in to purpose, and he taxes the *Phanatics* but of this last, *viz*, The Death of King CHARLES the first; and God knows, that was too much, if it be true that they did *take away* his life.

Ralph. Why, do'st make a doubt on't, Man?

Hodg. I can say nothing to it, for I'm not *old enough* to make a competent *Judgment* of the *trans-actions* then : but this I'm sure of, that the *Nation* This Nation smarts deeply to this day for the sin of the smarts to *this day* for the sin of the Thirtieth of *January* in *forty eight*. 30 Jan. 48.

Ralph. Ay, ay, we have not yet paid the *full price* for *Royal blood*.

Hodg. No, so the *Papists* tell the *Church-men*; though if some *Reports* may be believed that are in *print*, I question much if they had not the *chief hand* in the *Actual beheading* of our *Kings Father*: but however, they have turn'd it off, like *Crafts-Masters*, upon the *Presbyterians*; as they would fain too this *Plot*, but all won't do yet.

Ralph. Why, That's it so confoundedly vexes them.

Hodg. True; but they do whatsoever they can to get 'em into the *trap*: Oh! they'd fain *blow* 'em up to a *Flame*; if they could but once make them *rise*, the *work* was done to their *hands*; but they find 'em such a company of *Restive Curs* that no *trick* or *Malice* can *move* 'em. Papists would fain have us fall out among our selves.

Ralph. Oh! they are all *enlightened* now; and I warrant

warrant you for their ever offering to *rise*, unless they should see the *Papists* fall to *cutting of throats* once, and then I know not what they might do to *save* themselves.

Hodg. In troth, *Ralph*, if we don't look very well to our *hits*, I know not how far they'll venture to it, for they're as busie *Plotting* still as ever; and if they find that none of their *Designs* will take, who can tell what *dispair* and *rage* may *push* 'em on to?

Ralph. But If they should *Kill* the *King* at last, wo be to them.

To get the
King cut off,
they'd venture
a Massacre.

Who knows
for whom the
Scaffolds in
Westminster-hall
wait?

This Dialogue
very near to
Treason, if not
down right
Treason.

Hodg. I know where you are, but, alas! they value not the *Parliaments* threats a *Rush*; No, no, if they could but by any means get the *King* once *assassinated*, they'd think it *worth the adventure of a Massacre*. And though they turn it to the *Phanaticks*, yet how daringly and impudently do they talk of another *High-Court of Justice*, and quote the late sad and dreadful *president* for an Instance? and because we have had some of the *Traitors* legally try'd, cast, condemn'd and executed, therefore, forsooth, they would fain insinuate, we should not need to *fear any want of Lawyers* to plead for the Commons, and to *arraign the King*. Horrid! *The Scaffolds stand still at Westminster-Hall, and who knows for whom they wait?* and so he goes on in such bloody *Parallels*, that for my part, I dare not repeat 'em, but will say this, that if what he speaks there be not *Treason*, one may go to a very *insolent height* before a man shall reach it.

Ral.

Ral. Thou do'st very well, *Hodge*; for you know, though it's a Common, yet it's a true Saying, That some Men can better actually steal a Horse, than others may venture so much as to look on. I should as soon dare to take a Leap from off the Monument, as be the Author of that damnd Book.

Hodg. Then he goes on, and says, though he may remark the hints of Providence, or the signs of the times, yet he fears the event will not prove according to his fatal suggestions: and how there does he lash upon our Present Parliament, as being of the same Genius with that of forty one! One would think, were not he cock-sure that the Parliament should never meet again, or rather, that there never should be one more, he durst as well have set himself at the mouth of a mounted Cannon, as have discharged those base, reflecting words upon 'em; when how is't possible their tempers should be known, when they have not once sate yet?

Pag. 5.

Ibid. C

Ral. I find, *Hodge*, thou'rt a shrew'd Dogg grown.

Hod. Oh, h'has abus'd the Parliament in I know not how many places of his Book, he calls them in page 8. the un-Educated Commons of England; and it talks at a strange rate of this

C

and

vid. pag. 4.

and the last Parliament. Sayes he, pag. 9. *The very Burre of Popery will conjure up a Presbyterian Parliament: And in pag. 13. We are secur'd of a House of Commons of our own temper, for we have baffled the Gentry and Clergy, and are become the grand Electors of England.* How does he laugh at our last Parliament, for setting up that pittiful scare-Crow of a Vote, that, *If the King should happen to come to any untimely death, they would immediately Revenge his Blood upon all the Papists in England?* let me be hang'd if I don't stand like a Statue, when e're I think of his *superlative boldness.*

Ral. 'Tis an Audacious fellow; but so they are all indeed: for no doubt he's a Jesuit, or at best, the spawn and breed of One; but we shall *unkennel* the Fox afore we have done, and to all discreet and understanding men, make him as odious as he really deserves to be.

Hodg. I wish some persons, *Ralph*, would but believe what I could plainly demonstrate to them concerning them.

Ral. But you must never expect to convert all. --- But proceed.

Hodg. Well, I say this Book is all of an Entire Piece from one end to the other, wherein the *Author*

thor makes it his *main business* to take the *Charge* off from the *POPE* as much as he can, the more *thunderingly* to Clap it upon the *PHANATICK*.

Ral. What, this *PLOT*?

Hodg. Ay, of *Killing* the *King*, *Cancelling* the *Laws*, *altering* the *Religion*, and *overthrowing* the *Government*. Alas! he makes the *Great God* at *Rome* to be as poor a little *harmless Devil*, as a *Whelp* new *puppied*: But the *Geneva Night-cap* is the *Roaring Lyon* with him, the *Apocryphal Spawn* of *Bell* and the *Dragon*, the *shame* of *humanity*, the *scandal* of *Christendome*, the *Plague* of *Governments*, the *Beast* and the *false Prophet*, and his *Numbers* are the *Locusts* that came out of the *bottomless Pit*, the *perfection* of *Impudence*, *Impiety*, and *Hypocrisy*, p. 16. And so indeed he makes him speak all throughout, just according to this *Character*.

The Pope a very harmless old Gentleman, the Phanatick is the Devil.

Ral. But is not this *damn'd Knavery*, to rail and bespatter so?

Hod. No, no; he that can't *abuse* and *lie* for his *Cause*, never deserves the honour to be concerned in one: A *Cause*, *Ralph*, is a man's *Mistriss*; and what, wouldn't you have a man *bestir* himself bravely for the *Conquest*? but beside, you know who says, it is a *lawful Policy*

Policy to lessen the Reputation of an Enemy.

to lessen the Reputation of an Enemy by any way in the world. Stratagem is accounted one of the most commendable Excellencies belonging to War.

Ral. But to write so notoriously false ===

Hod. He knows there are Easy, believing Fools enow, let him say what he will.

The Death
of the Arch-
bishop in Scot-
land discours'd
on.

Ral. But, prethee Hodge, let me ask you; what do'st think of that cruel killing of the Arch-bishop in Scotland? I could ne're well tell what to make on't, but 'twas hush'd up, methought, a little too soon: And here the Rogue, for ought as I know, speaks the truth, when he says, *He sees a Phanatick may Murther with less Noise, and greater Priviledg than a Jesuit.* p. 5.

Not compa-
rable to the
killing of Sir
E. B. G.

Hodg. Who! the Case between that Arch-bishop, and their murder of Sir Edmund-bury-Godfrey here, is no more to be compared than Chalk is to Cheese: But I don't love to revive old stories, or rake in the Ashes of the Dead, or I could tell you what I have heard of the Former; but however, he was kill'd by some private grudge for some Injury that they conceiv'd he had done 'em heretofore.

The former
was (as 'tis
thought) some
private grudge

Ral. Ha, was it so?

Hodg. 'Tis thus credibly reported, but I won't assert the truth on't. But the murdering of that

Wor=

Worthy Knight was such a piece of Villainous Treachery, that it can scarce be matched in story again; and so all the Judges, and indeed all England have said on't. And that was done to carry on the more securely this Hellish Plot; and they shew'd us by him, how they would have serv'd us all, from the King to the Cobler, if they had us once but at their Mercy. They are such blood-drawers as will give no Quarter.

This to carry on the *Popish* plot: Scarce Matchable in story.

They'd serve us all so if they could.

Ral. But yet, let me tell you, they're damnable timerous of the last Parliament's Vote against them, and they dare not take away the King by Violence, for fear of their own Bacon.

Hod. No, therefore they'd fain run us on to the times of Forty One, and so again: d'ye mark their hints? and all's upon the Phanaticks, as if it was only their Principles to cut off Princes.

Fain drive us to 41.

Ral. He'd have the world believe so.

Hod. Ay, you shall hear how he makes the Phanatick speak. When a Prince devests himself of Royal Power and Prerogative by Concessions, and Condescensions; or when a Mighty Parliament have beaten or Dethroned the King, then to destroy him, is no more Regicide than to shoot through the

And to get
this King to
be brought to
to the Bar too.

sign of the King's Head, or stab the Picture of his Majesty, pag. 5, 6. To which the POPE complimentally answers, Well, I will say you out-do the whole world in Politicks, if you can bring two Kings to the Bar in one Age. And the plain English of all this, is only to vizar-mask the business; and if they can any how procure the Destruction of Charles the Second, (as no question's to be made on't, but that they had the greatest hand in the death of Charles the First, then to lay it wholly again on his now seemingly most dearly beloved Brother the Phanatick, if they should not be able to go on any further; or else (which they sorely thirst after) to make our streets an A-celdama with our own gore. But I hope God Almighty will defeat all such wicked reaches, or, if it must light any where, will let it fall upon their own pates.

And to fill
our streets
with our own
blood.

Ralph. Amen, I pray God.

There's an
unlucky Gentleman, that
Cross-bars
them in their
designs.

Hodg. Than to work he goes with a Certain Noble-Gentleman as he calls him, a person, it seemes, that out-wits them in all their Contrivances, and whom, I warrant, they wish the Devil had with all their hearts, for his standing in their way so, and plaguily spoiling all their mischievous intentions. But I wish we had a hundred of e'm.

Ral.

Ral. Prithee now, can't tell who 'tis?

Hodg. Nay, I bar the Dice there, Good Ralph. You know it's *dangerous nameing of persons*; but I would he had *blurted out this Gentlemans name*, (if it had not been a *scandalum*) that we might not be put so to the *guessing* at him, and it may be *miss the mark* after all.

Ral. Well, well, but I have a lusty long snout of my own.

Hodg. Keep it to thy self then.

Ral. So I will; but do'st mind how he *squitch-*
ches the Church of England away too? calling it
that Church that is rude to the Saints, and will wor=
ship nothing in Heaven but God, and nothing upon
Earth but the King and his two Idols of Prerogative
and Supremacy; those pagan Teraphims, to which, says
the Pope, You and I will ne-ver bow; 'Tis the ruin
of this Church, that I do chiefly intend; and if the
King falls in the Quarrel, he dies by accident, pag. 6.

Their squitch-
ing away the
Church of
England, under
the disguise of
Phanaticks, to
make them
the more odi-
ous.

Hodg. This is the same Halloo still: he'd
fain set us together by the Ears, as I have
told you, and then he'd come swimmingly in,
and sweep away the stakes. But I'm apt to
think his design there won't take for all that.
Admit all that he says of the Churches Corruption:
were true, which You know is notoriously False;
does

Admitting
the Church to
be in some
things corrupt
(which must
never be gran-
ted) yet so
long as it re-
mains entire
for substance,
it ought not to
be forsaken.

does he think the Phanaticks such Buffle-heads and Buzzards, as not to know that Gods Ordinances, remaining for substance perfect and entire, ought not to be forsaken, because of some faults in the Administrators, or in the way of their Administration. The Administration of God's Ordinances belong not to the People, but to the Minister; and if he fail in his duty, by Administring them in a way that is not fit, and it may be not so edifying; it is my grief, but his Sin. Hophni, and Phineas, were corrupt in their Lives; and brought in much corruption into the Service of God, and rudeness into his Worship: Yet Elkanah, Hannah, and many others of the Godly did nevertheless attend that Worship and Sanctuary, 1 Sam. 1. 2. And much Corruption was crept into both the Doctrine and Worship of the Jewes, as also into the lives of the Administrators in the Church; yet our Saviour, though he still cry'd down their Corruptions, and would not joyn in them, yet he never forbade Communion with them in God's true Worship, but joined with them in all the substantial parts, and injoin'd others so to do. And I hope so we shall all, and never fall to pieces among our selves, only because some of us cannot come up in all things to the height of the Church.

Ral. No doubt but we shall; and as for the
" Furious

“Furious Zealots, (as Dr. Saywel sayes in his Original of all Plots in Christendome, &c. the Epistle to all true English-Men) “that mingle Religion with secular Government, and go about by violence and bloodshed, to plant their private Opinions, and overturn Kingdomes and States, “destroy men’s Lives and Fortunes, Laws and Government, under pretence of Conscience and Religion; they ought to be subdued as “common Enemies to Mankind.

Such disturbers of our Peace, are the common Enemies of Mankind.

Hodg. Absolute Dominion and Rule is at the bottom of all; Religion is only the Gilded bait by which they indevour to delude People.

Ral. Ay, the Religion of the Papists is to have our Throats, that so they may the more infallibly possess themselves of our Mannors and Lordships. But we are too much awakened, I think, to be gull’d by them at this time o’ day. There are Posted within the Established Church, so many unconforming Ministers now, that we have, as it were, reduced many hundred Parish-Churches into Conventicles, and their Service and Assemblies scarce look like the Church of England as to the strictness of it.

What, the Religion of the Papists is here.

Page. 7. 12

Hod. Yes, and you believe him, I warrant?

Page. 8.

Ral. Why, - does he Juggle here too?

D

Hod.

Their great
Work is, to
distinguish
betwixt
Church-Men,
and to divide
them if possi-
ble.

Bl. Law. I.

Eq. He ~~travels~~ every where; he's a great
Hocus Focuss man all over. He knows, a house di-
vided against it self cannot stand, and therefore he
puts all his shoulders to the work of dividing us:
He not only distinguishes between Protestants and
Protestants, but between Church-men and Church-
men; and there he has his high-Ropes and low-
Ropes among them: Oh, says he, (pag 8.) 'If
'any high Church of England man, when he en-
'ters a Cathedral should pay the Homage of
'Adoration, if there be a Candlestick or an
'Eagle of Brass in the Quire, I make the world
'believe that he Worships the Brasen Serpent;
'or if there be at the East end some fine pain-
'red faces with gilded wings, then I perswade
'my Proselytes, that the bowing that way,
'is the Superstitious humility or worshipping of
'Angels, which the Apostle condemns. And
then, if He be a Gown and Cassock-man (which I
hope he is not for the honour of the Clergy,) and
any man of the Church be more peaceable and qui-
et, a less merced Cock-Sparrow, and bot-spar, more
sober and moderate, than his fierce Worship; strait
he's become a *Masseroome*, an *Unconforming* Mi-
nister, a *Conventicling* Preacher that gains upon the
people with his *Spiritual Fancies*, well-sounding words,
fine

fine Enthusiasmes and Allegories; those prisms of Divinity. p. 7.

Ral. I find there's a great deal requisite to the right understanding of this Man; but you scent him perfectly.

Hod. This, he thinks, is another successful stratagem to betray and Confound the Church: But he has a thousand of them; it is almost impossible for the Deon himself to reach and understand all the Finesses of one that is throughly Jesuit-ridden.

Ral. Well, and pray what's his next point?

Hod. Then he comes full drive to Popularity; and (Oh!) what a sweet and excellent thing that is. His first Act to attain it is a form of Godliness, the only form he values in the world.

Popularity is another great Stratagem with the Papist.

Page 7.

Ral. Let me be a Jew if I don't believe him now, for I warrant he'll ne're come a near the power on't.

Hod. No, he finds that a dissembled Piety does more abundantly serve his interest, (and it is Interest he only drives at) than a strict sincerity, which is therefore justly called the simplicity of Religion: it wins upon the Vulgar, and the Style and Formality of Hypocrisy, he says, has done him as much service in England, as it does the Pope at Rome.

Which is first attained by a form of Godliness.

Page 7.

His design
with popula-
rity.

Ral. And what is his design with Popularity?

Raising fears
of Arbitrary
Government.

Hod. Why Ralph, his design with that, is, to set up the people upon the ticklish Pinnacle of high Opinion: Oh! Liberty, Property, all is theirs, and what? Shall they give up their Birth-right Inheritances? Shall they suffer tamely their dear Privileges to be taken away from them, and become slaves and Passals to the Almighty Power of an Arbitrary will?

Ral. Prithce, Hodg, thou banter'st now.---- Arbitrary Government! Absolute Power! These are meer Figments, Castles in the Air, the sick dreams of Extravagant Fancies:--- Why, these sure are never likely to down with the people.

Hod. Not down with the people? He'd near make use of them then. But he finds, he says, (p. 12.) This state Momo of Arbitrary Government does still fright the populace of England, for they are unconsidering Animals.

Ral. But not such Tottyheads yet, as to be led by the Nose by him.

Hod. The Monarchy and Church of England, as they are now Established, he says, (p. 12.) are but one work, and stand upon the same bottom, and therefore his great business is, to get the mune to see me well,

Monarchy,
& the Church
but one work,
and therefore
to be blown
up both toge-
ther.

Pag. 13.

Another way
to set the
Gentlemen
together by
the Ears, or
else to make
'em believe
nothing of all
this Plot.

the Pope had by his Conjuring Power of Transubstantiation Transformed an hundred Thousand men into Rooks and Crows, and ordered, that flying A my to Rendezvous at Blackheath, and there to shake off their Plumes and appear in Arms, he is confident there are thousands would believe the story.

Ral. Ay, I remember it. But what a rank piece of Impudence is this!

Hodg. O! 'tis nothing with him, so he can but gain his reach, and that is two-fold, to make 'em mad by affronting them thus, and so he hopes upon that score they'll go to Fifty-cuffs, and then he has his ends; or, if that won't do his business, to make 'em happily incredulous, and believe nothing of all this Plot, (as a recompence for their already believing so much on't.) until they feel the effect light upon 'em, and as late to their own cost find, they are utterly ruin'd and undone by such insensibility. And for the King, says he, it will not require so much of the black Art to render this King odious, as it did to sully the Reputation of his Father. pag. 11.

What high
affronts are
cast upon his
Majesty.

Ral. Oh Devilish!

Hog. And all this is to set the People against the King, and to make the King angry with his People, if he can; and that point gain'd,
Good-

Good night England: Thus you see, the King and Parliament, the Church and People, I mean, according to the present Establishment of Constitutions are all as the one single mark at which he so treacherously shoots.

Ral. Yes, I could not but take notice of his irreverent speaking of the King several times, especially about his Parliaments.

Hod. Ay, in pag. 4. he has this unmannerly Phrase, (I almost have a Horrour to repeat it,) the King's bold Proroguing and dissolving of Parliaments: and again pag. 14. he says, The King perversly retains that Reprobating Power of Prorogation and Dissolution, and begins to learn how, and when to use it. Well, when he has said this of the King, on purpose to insinuate into him, as if this was the general Clamour and Voice of the People, and so to stir him up against them; then he comes to the people, well, Gentlemen, here's like to be an end of all Parliaments now, for they won't do as the King would have 'em, and he is sorely displeased with 'em, and therefore you'd as good ne're expect their sitting more, unless you could find out some new contrivance or other; and I know not what that must be, for my part. There's no course to be taken as

Their aim is at us all, King and Parliament, Church and People, to put us into a ferment among our selves.

Pag. 14.

Ibid.

I can think of, except you can *distress the King*, and bring him into *Necessities*; That way perhaps may recover us our *Parliaments*, for he can have no money without 'em; and this is to urge the people into an *Insurrection*, and so into a *Rebellion* against their *Prince*, and then they have us at *Forty One* again.

Ral. I am sensible now they have planted their *Batteries* with all the *Artifice* and *Cunning* they could devise, but yet they see nothing can make us take *Fire*.

Hodg. No, the *Nation* is resolved to be quiet, let 'em Plot on to the *Devil* as they will.

Pag. 12.

Ral. Ay, ay, and though he sayes, he has already prepared the people for *Rebellion* by *Fears* and *Jealousies* of *Arbitrary Power*, yet he'll find himself *curse*dly mistaken.

Next is, the
Chapter of
Petitions.

Pag. 14.

Hod. In the next place, he falls upon the *Chapter of Petitions*, and there he sayes, though I would not have the *Nation* agree in *One Common Form* of *Prayer to God Almighty*, (for that would establish *Unity*, and that is *Hell* and *Damnation* to him, and defeats his *Stratagems* indeed;) yet I will persuade all the *Countyes of England* to *Combine* in *One Petition to the King for the Session of a Parliament*. And wherefore is he so *Zealous* for this,
which

If he can, to
make half the
Nation for
'em, and half
against 'em
still to divide
us.

which would very much content many of the people of England, but only because he sees as yet the *King* does not think it fit (and he's the *best* Judge in this Case) for them to meet? So that he would have them be in the mean time, *Tumultuary* and *Mutinous*, *Petitioning* and *Noisy*, disturbing the Peace of his Sacred Majesty, whom (like *Hail* fellow well met with him) he terms, the *Gentleman at White-Hall*, in hopes that if the *King* (may I have his Pardon, if I use another of this Authors bold Words, only to shew his *Impudent Irreverence*?) shall affront the leading *Petitioners*, the whole Association will be Obligated to take the Field in Defence of Liberty, Property, and Petitions.

Pag. 15.

Pag. 15.

Ral. Ay, ther's the Point he drives at: bring it but once up to another *standing Army*, and he'll be your most humble Servant, or what you will.

Hodg. Well, to *equipoise* this, he sets up another Party, and they *Damn* all Petitions to the Pit of *Hell* for the sitting of the *Parliament*; and I pray what's the Reason? Why he tells you, because that unless the *Supream Wisdom* of the *King*, contrive some more quiet, or safer Method of Elections, He must suffer the *Eternal Affronts* of

Pag. 17.

He says,
The King will
never have a
Parliament,
but what shall
be affrontive,
& ill humour-
ed to him.

Therefore,
were his Ad-
vice to be fol-
low'd, the
people should
no longer in-
joy their
right, to elect
Members, but
it should
wholly rest in
the King.
The Conse-
quence of
that.

Ill-humour'd Parliaments, The plain English on't is this, with *submission to better Judgments*, That, if this be not, all the other *Future* will be *Affrontive*, *Ill-humoured Parliaments* to the King, and he must *eternally suffer their Affronts*, if he can't find out a way, to take the *priviledg of Electing* from those people to whom it *hereditarily* belongs, and *invest* himself with it, and make it become a *peculiar Prerogative* to him. Whether this be not a *perswading* of the King to an *Invasion* on One of the *Fundamental Rights* of his People I will not *peremptorily Determine*; But I do think, if the King should in his *supream Wisdom* take this *Method*, the *House of Commons* could never be right called the *Peoples Representative*, and when ever they should go up to offer him any *Bill of Supply*, their *Speaker* could not say, The whole Commons of England present Your Majesty with so much Money, &c. as Now it is generally said, upon such an *Occasion*.

Ral. Why, all this is spoke by an honest Cavalier Man, One that, as the Pope Damns for a Heretick, his Brother Phanatick Blasphemies for a Papist, but though the next Successor to the Crown should come from Rome or Leyden, he would never

never be a Rebel, nor should all the Power or Pre-rogative upon Earth, ever Oblidge him to be either Papist or Presbyterian: He is a friend to Bishop and Liturgies, decent Rites and Ceremonies in publick Worship.

Hodg. Ay, but he is a Friend to all this of the Author's Make and Constitution. I believe a Right honest Cavalier, (such as he would fain have him Represent) would never have mentioned such an Oration, vvhich he sayes vvas made by *Mecenas* to *Augustus Caesar*, where-
 in he advised him to Assume the Monarchy, but wisely suggested to him, That he should not make his sudden Passions and single Will, the Laws and Edicts of his Empire, but to provide a Graver Senate, that should be his Grand Council in the Important Affairs of Government, a Consulting with whom, would add Weight and Solemnity to his Imperial Sanctions, but then he added this Politick Caution (and this he principally intends, and hints at by this Story) That he should never grant the People that dangerous Favour to Elect the Members of this Senate (and it seems our People of England have had this dangerous Favour a very long time, and I believe would be very loath to have it taken away from them Now, vvithout some good

The Oration
 of *Mecenas* to
Augustus Caesar
 cited for this
 purpose.

Page. 17.

Page. 18.

The Govern-
ment of *Rome*,
and Ours,
not all one.

substantial Reasons for it) For then, (sayes he) Your Empire will be exposed to popular Factions and Tumults; every Election will ferment the Humours of the Populacy, (But that Government and ours, I hope, were not both alike) and occasion such Convulsions in the State, that you will never be secure of any Safety at home, or Glory abroad. The Application I shall not concern my self with.

Ral. No, it is easy enough for any one to make, without your further Expository Comments. But hark ye, Hodge; Do'st mind his Closing Touch?

He'd have the
Court believe
at last a *Pha-*
natick Army
was coming
upon them.

Pag, 18.

Hodg. Yes, yes, he'd make the Court believe nothing less is coming upon 'em than a Phanatick-Army: And (sayes he) if that should prove Tryumphant, nothing can be expected, but the Extirpation of the Monarchy, and all the Loyall Nobility, Clergy, and Gentry. And nothing, o'my Conscience, at this day, is less thought upon by 'em, as far as any thing can enter into my Prognosticks. We do therefore declare, goes he on (right or wrong, he would have it so; and if he can't make the Phanaticks, he'll pretend at least, that he is able to make the Cavalier-Party rise; and it's all one to him, whither begins the Fray; for he is sure, either way to be

And there-
fore he'd
have them to
halt to their
Arms.

be a Gainer by the Quarrel) *that we will speedily furnish our selves with Arms and Ammunition for us, and our Dependants: (Oh, this would be Sack and Sugar to him!) And upon the first Notice of a Rebellion, (if it be not of the Author's own Raising, and Gang of Papists, I think, we have no others to fear at present) we will repair to the Royall-Standard, &c. Here is Forty-One again just, as it has been all along throughout his Book: (But since he has been so plainly detected, I hope we shall all as industriously make it our Business to defeat this his Artifice and Endeavour, in spite of all his Insinuations to the contrary; To keep the Urge of the Spirit in the Bond of Peace. And "There sure can be no likelihood, (sayes the Ingenious Dr. Saywell, whom you hinted just now: pag. 311, 312.) "that the Government will be tempted to make any Laws of Indulgence, "or to do any thing, that may look like a "Tendency toward a Compliance with their "Novelties: (as indeed the Papists Tenets are "no better.) For the Religion which they profess, is so linked to a Forreign Interest, that "there can be no Hopes of making any "Composition with them, without giving our*

Pag. 19.

And upon the first Notice of a Rebellion (which I hope we all shall do if any should break out) repair to the Royal Standard.

But I hope none of these his Artifices shall prevail upon any of us, to make us Mutiny.

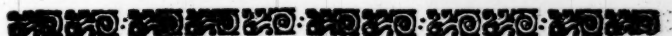
But that we
shall all in-
deavour to be
obedient to
the Church.

“ Selves, and the whole Nation, to be Vas-
“ sals and Slaves to a Forreign Power, and with-
“ out great danger to our Souls and Fortunes.
“ All the possible Deliberation about them, is,
“ first to secure our selves as much as we
“ can, from their Tyranny; and then to take
“ the most effectual Course, to bring over
“ the Soberest of them to the Obedience of
“ the Church of *England*: And it is the Du-
“ ty of us all, to do what we can, toward
“ the Securing that Excellent *Church*, and that
“ pure and primitive Worship of God, which
“ by the Piety of our Ancestors was first
“ settled amongst us, and hath hitherto been
“ maintained.

Ral. But, *Hodge*, we forget one thing all
this time, and that is, we should make a
third Man come in, and quarrel with us.

Hodg. No, we have talk'd too Honestly
for that: But if we had been such ill Per-
sons to the *Government*, as the *Pope* and *Pha-*
natick were, I should have said nothing, if *Mr. Loy-*
alty had stept in, and reprehended us as we had
deserved. Now, *Ralph*, for a Closing Sentence,
by

by way of Advice, and thou shalt never repent on't, if thou followest it: Do but Read that Learned Man, Bishop *Usher's* Power of the Prince, and Obedience of the Subject, and follow those Rules Religiously; and I warrant, thou'lt be a made Man for ever. And so, *God b'w'ye.*



F I N I S.

